must observe. If the patient dies, the *ombiasy* does not receive the final fee, but he retains the initial fee and is not punished, except by loss of prestige. In case of an epidemic the *ombiasy* gives protective medicine to everyone in the village. 755

As a rule the *ombiasy* is only applied to in serious cases. In every village there are old people of both sexes who treat minor ailments without any pretensions to magic. These practitioners use herb remedies, for the most part, and some of their medicines possess real value. Inflammation is relieved by cupping. The operator makes a small incision in the skin, places the tip of a horn over it, and exhausts the air by suction. The small end of the horn is covered with a lump of soft wax and when the vacuum has been formed this is pressed together with the tongue, sealing the opening (Fig. 23, h).[1] The horn is left on until the suction has filled it with blood. Boils and abscesses are never lanced, but may be poulticed to bring them to a head. Fractures are treated by the *ombiasy* or by persons having a special charm for the purpose. In some cases the art seems to be hereditary in families. A decoction is made by boiling the leaves of various plants in water, or they are pounded and mixed with grease, and the limb is rubbed with this. The bone is set and the limb placed in leaves with a heavy bandage. No splints are used. 757

SLEIGHT OF HAND

The Tanala *ombiasy* make comparatively little use of sleight of hand. The idea that illness is due to some foreign body which has been thrown into the afflicted person seems to be lacking, so there is little reason to exercise it. However, some practitioners use sleight of hand to show their powers and impress their clientele. A Tanala *ombiasy* resident among the Betsileo staged an exhibition for me as follows: He spread a new mat on the floor and placed upon it two large bowls, one empty, the other filled with water. Beside these he laid a club made from half of a sawfish's saw. This, he said, was a sort of magician's wand. Anyone struck by it would die. For the exhibition, it simply increased the power of the other charms. When these objects had been arranged, he drew from his waistcloth a charm made from sticks of wood packed into the hollow of a small horn. He placed this, large end down, in the dish of water and allowed it to steep for about ten minutes. He then removed it and placed it in the dry bowl. After this, he asked me to give him something that he could chew up and swallow. I offered him a piece of ordinary paper about three inches square. He steeped this in the water for a short time, then folded it and pressed it to the 789 [753] 756

[1] [See category 116, p. 205 - analyst]

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at once. The Zafindiamanana have no charms to prevent possession and say that no permanent cure is possible. 158 787

The *salamanga sakalava* is always possessed by a known ancestral spirit. In many cases he is a regular practitioner who can throw himself into the *salamanga* state at will. The Zafindiamanana seem to use the terms *salamanga sakalava* and *ombiasy ndolo* as synonymous, although in other gentes the latter term has a different significance (see *Ombiasy*). However, they rate such persons below the regular *ombiasy* and say that the profession is dangerous, often leading to insanity. 756 829

The *salamanga sakalava* seems to occupy himself mainly with curing diseases. The situation is explained to him before the seizure comes on. During the attack he behaves like the ordinary *salamanga*, but if he runs to water at the onset of the possession he will dive to the bottom and bring up something from it. This will be the medicine for the malady. After he has been brought back, and while he is dancing, his spirit will answer questions or declare the cause and cure of the sickness. Finally, he is cured with *hazomanga* water, like the regular *salamanga*. 756

Among the Manandriana the ideas and practices connected with the *salamanga* are much more elaborate. They call the ordinary *salamanga* (without messages) *bilo*. It manifests itself by violent twitchings and a compulsion to dance. It may attack people while they are asleep or seriously ill in bed. It may also be brought on by eating the first of the new rice or maize at harvest time. Sometimes, apparently, the *ombiasy* diagnoses an illness as *bilo* when the ordinary symptoms are lacking. When the attack commences the *ombiasy* ("medicine-man") employs the *sikidy* ("divination") to discover what sort it is. There are three varieties, *andiha*, *andamalama* and *evobola*, which are the same in symptoms but differ in treatment. Apparently the real difference lies in the strength and obstinacy of the possessing spirit, but Raindranaivo remarked cynically that rich people were usually possessed by the *andiha*, which required the longest and most expensive ceremony. 753 755

The cure of *salamanga andiha* is as follows: A bed in the form of a stretcher is hung from the roof of the nouse in such a position that its edge will be against the north side of the center post and its head east. Directly over the ordinary fireplace another fireplace is made. This is a platform raised on four posts about 2 feet high and covered with a mat. On the mat is a square enclosure of boards full of earth in which stone tripods for two pots are planted. One tripod 755